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ABSTRACT

The purpose of the institute was: 1) to improve the teaching of Negro students; 2) to prepare Negro and white teachers to assume duties in predominately Negro schools; 3) to meliorate racial prejudice, to provide for Negroes to develop healthy self-images; 4) to prepare educators to deal with problems of race relations; and, 5) to prepare teachers to teach courses containing a broad spectrum of Negro culture. Self-evaluation indicated that the institute was felt to have accomplished these goals. Especially noted was the opportunity for change of attitudes which attendance of the institute encourages. (CWB)

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FINAL TECHNICAL REPORT
ON THE EPDA INSTITUTE IN: NEGRO HISTORY AND CULTURE

AT: The University of Southwestern Louisiana

DATES: June 9 - August 1, 1969 (Session A)
September 8, 1969 - May 30, 1970 (Session B)

SUBMITTED BY: Robert R. Jones, Director
Assistant Professor of History
University of Southwestern Louisiana
Lafayette, Louisiana 70501

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II. INTRODUCTION

This paper is a report on the EPDA Institute in Negro History and Culture held at the University of Southwestern Louisiana from June, 1969, to May, 1970. This program was the fifth consecutive NDEA or EPDA institute conducted by the Department of History of the University. As a staff member of the first institute here and a three-time director, I feel that in these prefatory remarks some brief comparisons are called for. We rated our 1967 Institute in United States history "largely successful," and were convinced that our 1968 Institute in the South in American History showed 100% improvement over the previous institute. We can say that the 1969-70 Institute was, without question, the most successful of all the institutes conducted here. We believe that the impact of the Institute in Negro History and Culture upon participants and staff was profound, and we would rate the program as an outstanding success.

We attribute this success to four main factors. First, we had learned a great deal in past institutes about the problems - particularly the human problems of participant and staff communication, motivation, and morale - encountered in implementing an institute program. Second, we were dealing with historical subject matter that was fresh, provocative, and compellingly relevant, and participants and staff recognized their individual needs and the nationwide need for educational personnel to have greater knowledge and understanding of Negro history and culture. Third, we had two groups of extremely bright, able, personable, and - most of all - highly motivated participants who contributed quite positively

to the success of the program. Fourth, we had an outstanding Institute staff - seminal thinkers, productive scholars, and provocative teachers in the field of Negro history and culture, experienced in institute programs and dedicated to the important task of bringing increased knowledge and understanding, particularly to educators, in this subject area.

The Institute was based on the premise (which can be supported by innumerable and highly reputable studies and statistics) that the vast majority of teachers, counsellors, and educational administrators throughout the United States "know little or nothing about the history and culture" of black Americans, and that the attitudes, assumptions, and misconceptions which prevail in the absence of knowledge and understanding are highly detrimental to the education of black students. What is detrimental to black students is, ultimately and essentially, also detrimental to all students. In light of the magnitude of this problem and the overriding importance of coming to grips with it, and in light of the success of our institute in this area, we feel that it is nothing short of tragic that basic studies programs such as this are no longer supported by the Office of Education. In a society torn between "racial" (in reality, cultural) division and true assimilation or accommodation, it will do educational personnel little good if they know how to administrate, how to teach, and what to teach, if they do not understand the experiences and cultures of the children with whom they deal. We are continuing our efforts in this area, but we cannot do nearly enough without the financial support that can come only from the Federal government.

III. INSTITUTE EVALUATION

The Institute in Negro History and Culture was organized into two sessions. The summer session began June 9, 1969, and terminated on August 1, 1969. The academic year session was a part-time, in-service program, beginning September 8, 1969, and ending May 30, 1970.

As indicated above, the Institute in Negro History and Culture was based on the premise that the vast majority of teachers and counsellors of the region and of the nation know little or nothing about the history and culture of Negro Americans. More specifically, educational personnel do not appreciate the fact that the great majority of Negroes form an essentially different sub-culture in white America. This holds true for both white teachers and many Negro teachers. This failure in understanding, and related failures in communications and the development of viable and relevant self-images, place Negro students and teachers at an overwhelming disadvantage in school systems and classroom situations dominated by the white middle-class values and norms of the majority culture.

The specific objectives of the Institute were to improve the teaching of Negro students in the schools, to prepare Negro and white teachers to assume duties in schools whose student bodies are predominately of a different race, to meliorate racial prejudice and culturally induced attitudes of inferiority or subordination, to provide opportunities for Negroes to develop more relevant and healthy self-images, to prepare educational personnel to deal with specific problems involving race relations, and to prepare teachers to teach more broadly conceived courses in Negro or black studies than is generally the case.

In order to accomplish these objectives, the Institute offered educational personnel an extensive cross-disciplinary program in the history and culture of black Americans. The program was composed of three integrated but flexible components. Lectures provided a substantial store of substantive knowledge, both factual and interpretive. They insured a sense of continuity through chronological exposition of subject matter, and, more importantly, presented a broadly interpretive treatment of black history with emphasis on the causes and consequences of the development of a distinctive Negro American culture. Precepts, employing as teaching strategies both teacher-directed and student-directed discussions, investigated in depth interpretations of major issues in Negro history and culture. The precepts gave participants valuable experience in the use of a systematic method of scholarly inquiry. Irregularly-scheduled and informally-organized colloquia utilized group discussions, panels, tapes, films, and other audio-visual aids, simulation, and gaming to explore Negro history and culture. Within this flexible format, the staff and visiting specialists contributed from their disciplines and experiences to a cross-disciplinary view of Negro culture and its problems. The colloquia sessions produced a great deal of useful dialogue on the processes and practicalities of learning and teaching in bi-racial situations and in the specific subject area of black studies.

An additional feature of the formal program was the use of special guest lecturers, performers, and panelists from a variety of disciplines and experiences. These guests not only gave formal presentations but visited and contributed to the lecture, precept, and colloquia sessions.

The visitors to the summer session of the Institute included the following:

Mr. Edward L. Kibbe, University of Southwestern Louisiana, African Anthropologist
Mr. Alex Haley, author, and collaborator on The Autobiography of Malcolm X
Mr. Richard Allen, Director of the New Orleans Jazz Archives, Tulane University
Dashiki Project Theater of New Orleans, Dr. Theodore Gilliam, Director
Dr. James R. Oliver, President, Louisiana Human Relations Council
Father Albert McKnight, [Six-State] Southern Cooperative Development Program, headquartered in Lafayette, Louisiana.
Dr. Patricia Rickels, University of Southwestern Louisiana, specialist in Black Literature
Dean Raymond Blanco, University of Southwestern Louisiana, Dean of Men
Rev. Jude Spreyer, local clergyman
Mr. Jude Alsandor, local businessman
Mr. Mervin Harmon, President, Lafayette Human Relations Council
Mr. Robert Henderson, local elementary school principal
Mr. Thaddeus Prejean, student, University of Southwestern Louisiana

The guest lecturers in the academic year session of the Institute were limited to three because of scheduling limitations imposed by the in-service nature of the academic year session:

Mr. Jack G. Gibbs, Principal, Columbus East High School, Columbus, Ohio
Mr. Marcus Christian, Poet and Lecturer in Black History, Louisiana State University at New Orleans
Dr. Patricia Rickels, University of Southwestern Louisiana, specialist in Black Literature

The following schedule outlines the basic program of the summer session of the Institute:

EPDA INSTITUTE IN NEGRO HISTORY AND CULTURE

1st Week (June 9 - 13) Concepts of Culture and Race: The African Background

Mon. - Introduction and Administrative Details

Tues. - Lecture (8:30, Dormon) ----------Precept (10:15)

Wed. - Lecture (8:30, Dormon) ----------Precept (10:14) Mini

Thurs. - Lecture (8:30, Dormon) ----------Precept (10:15)
Colloquium: Film - Of Black America
"Body and Soul"
(11:00-12:20)

Guest Lecturer: Kibbe
"Conceptions of Africa"
(2:00)

Fri. - Lecture (8:30, Dormon) ----------Mini Precept (10:15)
Colloquium: Tape/Discs
Folk Songs and Folk Music
(11:20 - 12:20)

* *

2nd Week (June 16 - 20) The Slave Trade and The Contact of Cultures

Mon. - Lecture (8:30, Jones) ----------Precept (10:15)

Tues. - Lecture (8:30, Jones) ----------Precept (10:15)

Wed. - Lecture (8:30, Jones) ----------Precept (10:15)

Thurs. - Lecture (8:30, Jones) -----Colloquium: Film - Of Black America
"Black History: Lost, Stolen, or Strayed"
(10:15 - 12:15)

Fri. - Lecture (8:30, Jones) -----Mini Precept - (10:15)
Colloquium: Tape/Discs (11:30 - 12:20)

* *

3rd Week (June 23 - 27) Slavery: The Institution and Its Cultural Impact

Mon. - Lecture (8:30, Jones) ----------Precept (10:15)

Tues. - Lecture (8:30, Jones) ----------Precept (10:15)

Wed. - Precept (8:30) ----Participant Panel: On Teaching Black Studies
(10:15)

Thurs. - Lecture (8:30, Dormon) ----------Precept (10:15)

Fri. - Precept (8:30) ----Colloquium: Film - Of Black America
"The Heritage of Slavery"
Tape/Discs - Slave Songs; Readings from Nat Turner

4th Week (June 30 - July 3) Abolition, Emancipation, and Jim Crow

Mon. - Lecture (8:30, Rice) ----------Precept (10:15)

Tues. - Lecture (8:30, Rice) ----------Precept (10:15)

Wed. - Lecture (8:30, Rice) ----------Precept (10:15)
Colloquium: Films - "Confronted"
"The Ku Klux Klan"
Tape/Disc - "The Autobiography of Frederick Douglas"
(2:00)

Thurs. - Lecture (8:30, Rice) ----------Precept (10:15)

* *

5th Week (July 7 - 11) The Black Response: The Era of Cultural Adjustment

Mon. - Lecture (8:30, Rice) ----------Precept (10:15)

Tues. - Lecture (8:30, Rice) ----------Precept (10:15)

Guest Lecturer (8:00 P.M.) Alex Haley, writer and world traveler, and collaborator on
<u>The Autobiography of Malcolm X</u>

Topic: What the Negro Should Do

Wed. - Precept (8:30, Meeting with Mr. Haley) ----Lecture (10:45, Dormon)
Groups A & B

Thurs. - Lecture (8:30, Dormon) ----------Precept (10:15)

Fri. - Precept (8:30) ---Colloquium: Films - "The Tenement"
"Uptown: A Portrait of the South Bronx"
Tape/Disc - "W.E.B. DuBois Interview"; Negro Poetry
(10:15 - 12:15)

* *

6th Week (July 14 - 19) Mid-Century Currents (Precept Topic: Intimations of Visibility)

Mon. - Lecture (8:30, Jones) -------Precept (10:15)

Tues. - Lecture (8:30, Jones) -------Precept (10:15)

Wed. - Mini Precept (8:30) --Guest Lecturer (10:00, Patricia Rickels, USL, Black Conciousness in Negro Literature)

Thurs. - Lecture (8:30, Jones) -------Mini Precept (9:30)
Colloquium: Films - "Walk in My Shoes"; "Burden of Truth" (10:30)

Fri. - Guest Lecture (9:00 A.M., Richard Allen, New Orleans Jazz Archives, The Origins of Jazz [11:00], Tulane University)
Colloquium: Tape/Disc - Jazz

Sat. - Guest Appearance (8:00 P.M., Dashiki Project Theater, Dr. Theodore Gilliam, Director, presenting Genet's The Blacks)

* *

7th Week (July 21 - 25) The Negro Revolution: Phase One

Mon. - Lecture (8:30, Rice) ----------Precept (10:15)

Tues. - Lecture (8:30, Rice) ----------Precept (10:15)
Colloquium: Films - Of Black America
"Portrait in Black and White"; "A Time for Burning"
and Tape/Discs

Wed. - Mini Precept (8:30) ---Guest Lecturer (10:00, James R. Oliver, USL, Black and White Together: The Human Relations Approach)

Thurs. - Lecture (8:30, Rice) ----------Precept (10:15)

Fri. - Lecture (8:30, Rice) ----------Community Panel: The White Man's "Negro Problem"

* *

8th Week (July 28 - August 1) The Continuing Revolution

(Precept Topic: The Negro in American Culture)

Mon. - Mini Precept (8:30) ---Guest Lecturer (9:45, Father Albert McKnight, Southern Cooperative Development Program, Black Separatism)

Tues. - Lecture (8:30, Dormon) ----------Precept (10:15)
Colloquium: Films - "From the Inside Out" (2:00)
Tape/Disc

Wed. - Lecture (8:30, Dormon) ----------Precept (10:15) - Community Panel: On Being Black

Thurs. - Lecture (8:30, Dormon) ----------Precept (10:15)

Fri. - Evaluation and Conclusion (8:30)

The program for the academic year session of the Institute was essentially a repeat of that for the summer session, with necessary adjustments dictated by the in-service aspects of the academic year session. All phases of the latter program were conducted on Saturday mornings, from 8:30 A.M. to 12:30 P.M.

The instructional staff of the Institute consisted of Dr. Robert R. Jones, Dr. James H. Dormon, and Dr. Lawrence D. Rice. Each of these staff members holds the Ph.D., each is a professor of history at the University of Southwestern Louisiana, each has had experience in researching, teaching, and publishing, and each had worked in previous institute programs here. Each member of the instructional staff was involved on a full-time basis in the institute and each served in the summer session in the capacity of lecturer, precept director, and colloquium anchor man in accordance with individual interests and competencies and with the demands of the week's program. One staff member acted as senior professor for each week and coordinated the activities of the staff and participants. As Dr. Rice was on leave during the academic year of 1969-70, Dr. Jones and Dr. Dormon shared the instructional responsibilities in the academic year session of the Institute.

Because our experience in past institutes had taught that the Institute would be much more effective if it were not as formal or as tightly organized as the earliest of our institutes (1965), we continued the trend toward flexibility and informality in structure and operation. We approached the entire program from the point of view that the institute experience would be a common learning experience for the teaching staff as well as the participants; there would be no gulf between the staff as

"teachers" and the participants as "students." We would approach together the matters of exploring black history and of teaching in the schools. Consequently, the program had to be flexible, to allow for changes or adjustments once the Institute was underway. It was necessary that the institute operate in an atmosphere of true informality, in order that both participants and staff would not hesitate to make on the spot criticisms, observations, and recommendations. Finally, the Institute had to be structured in such a way that participants actually participated, and had a sense of participation, in the teaching-learning aspects of the program.

Our philosophy was written into the structure of the Institute as outlined in the Plan of Operation. Recognizing the need for operating on some sort of schedule, we provided schedules for lecture, precept, and colloquia sessions, but made provisions for time intervals (which could be utilized for impromtu, informal discussions or "bull-sessions") between scheduled sessions, and for flexible ending times for the precepts and colloquia (the open-ended precepts and workshops) so that discussion could continue or end as the participants and session director saw fit.

Our approach of greater flexibility and informality was followed consciously and consistently throughout the various phases of the Institute. Needless to say, complete flexibility was impossible to achieve. Decisions on books to be purchased by participants (controlling, to some degree, the coverage of the precepts), on guest lecturers, and on numerous other significant or minor details, could not be delayed until the participants arrived. Many other decisions could be and were delayed. Obviously, the administration of a more flexible and informal institute is considerably

more difficult and demanding than that of an authoritarian-oriented, highly structured institute. Fewer final decisions can be made in the planning stages, and decisions reached while the institute is in progress, when many other demands are being made on the administrative staff, must be implemented with great speed and efficiency. Most of the minor problems encountered in the Institute were to some degree related to the problem of administering a flexible program.

Yet I should stress emphatically that the minor problems encountered were more than compensated for by the advantages of such an approach. At the request of participants we arranged a field trip into a rural, black ghetto area, where participants had an opportunity to talk with blacks living in conditions of extreme poverty. Attendance at local school board meetings concerned with the question of school desegregation, a visit to the Institute in Black Studies at Southern University, the visit of the Dashiki Theater Group, the organization of two community panels, and various social events were among the other valuable activities planned and carried out after the beginning of the Institute in accord with the wishes of the participants and staff members. The flexibility and informality contributed significantly to the development of the esprit-de-corps and unity so necessary in a successful institute.

The selection of participants was made by a staff committee on the basis of criteria spelled out in the Plan of Operation. Special consideration was given to applicants who taught or counseled large numbers of black students or who taught courses in black studies. The interest of educational personnel across the country in the Institute was nothing short of phenomenal. We received over 1,000 written inquiries about the

Institute, and some 350 complete applications. Interest in the summer session of the institute was particularly high, as we had expected, and we could be highly selective in choosing participants. Hence, we got an extraordinarily bright and highly-motivated group of 25 teachers and counselors, black and white, from 16 states (New Jersey, Louisiana, Texas, Wisconsin, Massachusetts, Minnesota, South Carolina, Kansas, Missouri, California, Kentucky, Alabama, Florida, Oregon, Ohio, and Pennsylvania). The participant group for the summer session was approximately two-thirds white, one-third black; we would have preferred a higher ratio of blacks. The selectivity for the academic year session was not as high, as the number of outstanding teachers and counselors within commuting distance of the Institute who wanted to attend the Institute in addition to their regular teaching or counselling duties was naturally not nearly as high as the number of such educational personnel who applied for the summer session. Nevertheless, we got an able group of 20 participants, including principals, counselors, and teachers; in the academic year session the participant group was approximately two-thirds black, one-third white.

The budget for the Institute provided for no external evaluation. The only outside evaluation of the Institute were the informal observations of interested members of the University and local communities - faculty, students, townspeople - who attended some of the numerous activities sponsored by the Institute and expressed the general opinion that we had an exciting program going. University officials were particularly pleased that the Institute offered so much of value to the regular students of the University, particularly the black students. The Institute staff, of course, was continually evaluating the Institute, during the course of

the two sessions and at the close of each. The staff was particularly interested in participant morale and participant responsiveness to the program, and adjustments were made during both sessions of the Institute as needs dictated. This staff is confident that much knowledge was transmitted and that participants learned a great deal about Negro history and culture. The staff recognizes the extreme difficulty of measuring the effectiveness of the Institute in such areas as attitudinal changes, the development of self-awareness, and increased appreciation and understanding of complex human relationships. But to the extent which we were able to judge the impact of the Institute in all these areas, the staff unanimously believes that the Institute was extraordinarily successful in achieving the objectives set forth for the program.

The participant evaluations of the Institute and the activities and work of many of the participants since the end of the program confirm this judgment. Some former participants are continuing work in black studies; some have initiated black studies courses or are participating in special programs with black students in their schools; some have become active in organizing black students and in race relations work; many are developing private libraries in black studies.

In their evaluation nearly all participants commented favorably upon the relaxed atmosphere, the informality, and the flexibility of the Institute. Most were impressed with the interestedness, openness, and cordiality of the instructional staff. Although pleased with the wide range of activities offered, participants welcomed the relatively large amount of free time in which to pursue individually the study of Negro history and culture. Participants were impressed with the

professionalism and preparedness of the staff faculty, and appreciated the value of the sophisticated inter-disciplinary and broadly cultural approach to the study of the black experience. One participant observed, "These 8 weeks have provided the knowledge and understanding I was seeking," and another noted that individual study "never could have produced this effect." The Institute was a "great learning experience," said another participant, and it "instilled great amounts of knowledge." Participants were pleased, in the summer session, that they came from varied backgrounds and geographical areas; in both sessions, participants were enthusiastic about participant rapport and interaction, the diversity of ideas, the varied points of view, the conflicting opinions, and the opportunity to express them. One veteran of institute programs noted that the Institute provided "freer exchange of ideas and thoughts than any other . . . program" in which he had participated.

But in the eyes of the participants the greatest value of the Institute was in the "attitudinal changes" it produced. One participant summarized the program as "a learning experience in human nature." Whites learned about blacks, and blacks learned about whites; moreover, blacks developed an increased awareness of themselves. For some whites, the Institute was the first "experience of knowing . . . black people." It was a welcome experience and a revealing one. "It has," wrote one participant, "opened up a whole new world, the world of the black man." "My attitudes and thinking have been greatly changed," observed one white participant. The reported impact on another teacher was profound:

> [The Institute] . . . made me really "see" myself and have <u>insight</u> and <u>admit</u> my feelings and at the same time it changed my attitudes. I am much less a racist than I was on June 9th.

> I completely was <u>jolted</u> out of my niche and have drastically 'revamped' my thinking, attitudes, and outlook . . . which in turn will do untold things for my future pupils.

Another teacher noted that before the Institute he "thought of the Negro as an American problem." "Now," he wrote, "I think I see his rightful place in American society, and his contributions to our culture."

Black participants noted that they understood whites better as a result of the Institute. A black teacher noted that she could now discuss the race issue "with less feelings of resentment toward whites." Another participant was "better able to tolerate" whites, and was pleased to learn that "there are some white people who are <u>really</u> interested in the Negro." But most of all, black participants, in learning about Negro history and culture, developed a keener sense of self-awareness and stronger group identification. The Institute helped one participant to "understand myself better;" another wrote: "[It] made me become aware of myself and my role in this society." A Negro participant indicated that as a result of the Institute, she was no longer ashamed of her race "for not having the guts or stamina to fight;" another noted that after the opportunity to learn "so much about my own race which I knew nothing about before . . . I do feel closer . . . to my own race." A participant in the academic year session described the great enthusiasm with which her black students greeted the inclusion of material from the Institute in their course work. One black participant, after noting how he was becoming more active in "activities involving black problems" summarized the impact which the Institute had on him: "<u>I speak honestly when I say that this Institute has greatly changed my life</u>."

Although not asked to evaluate the need for institutes and/or courses of this nature, many participants on their own initiative indicated that such programs are widely and greatly needed and should be expanded. One participant noted simply: "I can't help but feel that there should be an expansion of institutes of this nature;" the same teacher noted the compelling need "to expose the administrators of school districts to a course of this type." Other participants suggested that all teachers should be exposed to, or required to take, a broadly-conceived inter-disciplinary course in black history and culture such as the Institute offered. Others thought that the course was one which "every black and white American should take." One white teacher expressed the opinion that such courses such become an integral part of the curriculum in public schools:

> This course is needed at all levels in our public schools and I hope you will work to make the contents of this course a requirement of all education majors in the U.S. We can begin with Louisiana.

IV. CONCLUSION

In my 125-page final report for the 1968 Institute in the South in American History, I expressed the opinion that the NDEA and EPDA programs had met and were meeting deeply-felt needs in American education. I also noted, however, that although personnel in the Office of Education were always cooperative and helpful, there was a general and pervasive lack of communication between the Office of Education and most of us who were operating the Institutes. Now my fears go much deeper than they did in 1968. I fear that the Office of Education does not recognize the most pressing needs in American education. This final evaluation of the Institute in Negro History and Culture has reinforced my belief that the failure of the Office of Education to continue to support such programs is nothing short of tragic. My feeling of frustration is augmented by the nagging suspicion that these remarks, if ever read, will have not the slightest effect on Office of Education philosophy and/or policy.

APPENDIX (1)

Participants, Summer Session, 1969

Margaret Allen	105 Sigma Drive Lafayette, Louisiana 70501	S. J. Montgomery Elementary School Lafayette, La. 70501
Sister M. Joan of Arc	94 Banta Avenue Garfield, New Jersey 07026	Our Lady of Sorrows Garfield, New Jersey 07026
Willie J. Barnes	1005 Apple Street Texarkana, Texas 75501	Texas Senior High School Texarkana, Texas 75501
Joseph Blanco	208 East College Avenue Waukesha, Wisconsin 53186	Catholic Memorial High School Waukesha, Wisconsin 53186
Marilyn Broussard	111 California Street Lafayette, Louisiana 70501	J. Wallace Jones Elementary School Lafayette, Louisiana 70501
Mary Jane Drinkwater	70 Wendell Park Milton, Massachusetts 02186	D.A. Ellis Annex School Boston, Massachusetts 02100
Sister Margaret Mary Duray	1243 Russell Ave., No. Minneapolis, Minnesota 55411	Ascension School Minneapolis, Minnesota 55411
James C. Furman	901 Sycamore Avenue Columbia, South Carolina 29203	C. A. Johnson High School Columbia, South Carolina 29203
Kenneth M. Hamilton	1132 Lane, Apt. 1 Topeka, Kansas 66604	East Topeka Junior High School Topeka, Kansas 66604
Sister Rose Rita Huelsmann	5921 Minerva St. Louis, Missouri 63112	St. Barbara School St. Louis, Missouri 63112
Theresa D. Julian	Rt. 1, Box 144 New Iberia, Louisiana 70960	Adam Carlson High School St. Martinville, Louisiana 70582

George G. Karamatic	982 Donald Way Santa Maria, California 93454	Santa Maria Joing Union High School Santa Maria, Calif. 93454
Doris E. Kraft	Rt. 6, Box 109C Austin, Texas 78746	Johnston High School Austin, Texas 78746
Sister Elizabeth MacDougall	700 Greenup Street Covington, Kentucky 41011	Bishop Howard Nongraded School Covington, Kentucky 41011
James A. Macera, Jr.	149 Drake Avenue New Rochelle, New York 10805	Port Chester Junior High School Port Chester, New York 10573
Lillie M. McGarrah	13637 120th St., N. Largo, Florida 33540	Ridgecrest Elementary School Clearwater, Florida 33517
Ross K. Naylor	7124 N. Chase Avenue Portland, Oregon 97217	Peninsula School Portland, Oregon 97217
Sister M. Goretti Nowakowski	2740 W. Central Ave. Toledo. Ohio 43606	Central Catholic High Toledo, Ohio 43606
Kenneth R. O'Rourke	4224 30th Street Tuscaloosa, Alabama 35401	U.S. Jones High Demopolis, Alabama 36732
Isaiah O. Pinckney	18 Washington Place Mobile, Alabama 36603	Mobile County Training School Mobile, Alabama 36603
Maria M. Pyles	106 Truman Street Laurens, South Carolina 29360	Greenwood High School Greenwood, South Carolina 29646
Leonard R. Schoettker	1400 Troy Hill Road Pittsburgh, Pennsylvania 15212	North Catholic High School Pittsburgh, Pennsylvania 15212
Suzanne Stearns	205 Eastland Drive Lafayette, Louisiana 70501	Youngsville Elementary School Youngsville, La. 70592
Abram Valore, Jr.	5812 Dowdell Street Shreveport, Louisiana 71108	Linear High School Shreveport, Louisiana 71108
Stephen P. Vidrine	P. O. Box 61 Morrow, Louisiana 71356	Northeast Elementary Opelousas, Louisiana 70570

APPENDIX (2)

Participant, Academic Year Session, 1969-70

Silverine Acclis	812 Julia Street Opelousas, Louisiana 70570	Charles Drew High School Eunice, Louisiana 70535
Shirley Chaisson	911 Lamar Street Lafayette, Louisiana 70501	Paul Breaux Elementary Lafayette, Louisiana 70501
Aloysius J. Chatman	P. O. Box 132 Opelousas, Louisiana 70570	Paul L. Dunbar Elementary Opelousas, Louisiana 70570
Barbara Cravin	1010 St. Charles Street Lafayette, Louisiana 70501	Milton Elementary School Milton, Louisiana 70558
Francis T. Dauphin	529 Emmett Street Opelousas, Louisiana 70570	Port Barre High School Port Barre, Louisiana 70577
Rufus J. Decquir	604 Martin Street Breaux Bridge, Louisiana 70517	Carver High School Breaux Bridge, Louisiana 70517
Charles Dennis	235 Brenda Street Lafayette, Louisiana 70501	Lindon Elementary School Youngsville, Louisiana 70592
Etienne A. Doiron	Parks Rural Station St. Martinville, Louisiana 70582	Lafayette High School Lafayette, Louisiana 70501
Derutha Dossman	119 Deville Street Ville Platte, Louisiana 70586	James Stephens High School Ville Platte, Louisiana 70586
Louis F. Dupuis	418 Berard Street Breaux Bridge, Louisiana 70517	Lafayette High School Lafayette, Louisiana 70501
Louis J. Lloyd	510 N. Bienville Street Lafayette, Louisiana 70501	Paul Breaux High School Lafayette, Louisiana 70501
August L. Manuel	1210 Gregg Avenue Eunice, Louisiana 70535	Eunice High School Eunice, Louisiana 70535

Joe C. Mason	P. O. Box 1176 Opelousas, Louisiana 70570	J. S. Clark High School Opelousas, Louisiana 70570
Lester J. Matthew	112 Rubria Street Lafayette, Louisiana 70501	Paul Breaux High School Lafayette, Louisiana 70501
Conrad L. Meaux	P. O. Box 1163 Crowley, Louisiana 70526	Ross Elementary School Crowley, Louisiana 70526
Priscilla Morgan	517 McKinley Street Lafayette, Louisiana 70501	New Iberia Freshman High New Iberia, Louisiana 70560
Lawrence Narcisse	515 Pellerin Street Jeanerette, Louisiana 70544	New Iberia Senior High New Iberia, Louisiana 70560
Dorothy Rachal	205 1/2 Lamar Street Lafayette, Louisiana 70501	N. P. Moss School Lafayette, Louisiana 70501
Edward J. Ray	P. O. Box 248 Sunset, Louisiana 70584	George Washington Carver High School Sunset, Louisiana 70584
Doris White	1437 N. Court Street Opelousas, Louisiana 70570	St. Landry Parish Community Action Council Opelousas, Louisiana 70570